

***And remind (others), for the reminder most certainly benefits the Believers
Surah Zhaariyaat, verse 55***

Q AND A ON COVID-19 RAMIFICATIONS

Part 2

Q: If a Muslim dies of Coronavirus and the authorities do not allow normal burial, will it be permissible to cremate the body?

A: According to recent guidelines issued to Burial Societies, the corpse of a Coronavirus victim does not have to be cremated. Therefore, cremation in this case, will not be permissible. Such a corpse will be given normal ghusl and kafan but the number of people ministering these rites will be limited and they are subject to donning protective clothing and equipment. In certain cases immediate family members were in quarantine so could not attend the janaaza. In that case the janaaza should not be delayed and should continue in the absence of the family members. Under no circumstances shall the ghusl and janaaza salaah be left out, and there is no reason for cremation of the body at all. Even a few people can discharge the salaatul-janaazah.

Q: Is it permissible to make salaah wearing the protective masks?

A: It is forbidden to offer salaah with the mouth covered. However, the salaah offered like this is valid and does not have to be repeated. If one is wearing the mask, then remove it just for the duration of the namaaz, then don it afterwards.

Q: Is it permissible to make salaah wearing the protective gloves?

A: This is permissible.

Q: Can the Coronavirus outbreak be termed a plague (*ta'oon*) in Islamic terms? What is a plague according to Shariah?

A: According to the hadeeth of Rasoolullah (sallallahu alayhi wasallam) the plague, referred to as *ta'oon*, is an infection in human beings caused by the Jinn. The Jinn have the ability to enter the human body, and having done so, they can interfere with the normal metabolism of the body, causing sickness and disease. This is a malicious attack by evil Jinn against humans. In those days, the plague was identified by a boil that developed sometimes under the armpit, or in the groin, and at times on other surfaces of the body. Such was the severity of this infection that death from it was almost a

certainty, especially given the fact that in those days there were no modern medicines available to combat the disease. Even in the mid 1300's the Bubonic plague killed millions of people in Europe. People died literally overnight. This was the same type of plague that the Sahaba (radhiyallahu anhum) and Muslims after them had experienced. From this perspective, we cannot liken the current outbreak of Coronavirus to the plague. However, it will still be considered a *wabaa* or epidemic that is mentioned in the books of hadeeth and fiqh.

Q: With the nationwide Corona virus lockdown, the government's instruction is that workers must be paid their weekly / monthly salaries . I am Muslim and the person I am working for is also a Muslim. So is it Islamically right for me to be paid and accept monies for days not worked?

A: Since it is a government decree that businesses and companies should pay their employees during the lock-down period, it will be permissible for a Muslim to accept such payment. This is an unforeseen and unavoidable situation.

Q: My friend's grandfather in the Philippines passed away. Due to the lock-down they could not bury him in a Muslim cemetery. He was eventually buried in a Christian graveyard. What is his condition in the akhirat?

A: As long as he died as a Muslim, he will be considered a Muslim, regardless of where he was buried. That will not affect his ieman and his status by Allah. As a rule, it is not permissible to bury a Muslim in a non-Muslim cemetery. However, in this case the matter was unavoidable. The family had no choice in the matter, so they are not guilty of any sin. If he died because of the Coronavirus, he is definitely a martyr.

Q: A person attends the masjid and believes that if it is his taqdeer to contract the virus and fall ill, or die through that illness, then so be it; He is prepared to accept his taqdeer. It is Allah's Will. Others call this fatalism and believe it's a wrong attitude. What does Shariah say?

A: Fatalism is the acceptance of all things and events as inevitable; submission to fate or predestination. This is precisely what Muslims call taqdeer. So, to submit to taqdeer is exactly what Shariah teaches. On this basis, there is nothing wrong in fatalism. The statement of this Muslim, therefore, is essentially correct. However, this does not mean that we must not take precaution at all. This type of fatalism is certainly wrong and is not advocated by Islam. We are taught to adopt measures and means for our protection, but at the same time to believe that the Taqdeer of Allah will always reign supreme, and to believe that ultimately our salvation will not come through these means but through The Will of Almighty Allah.

Allah Ta'ala knows best